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nut hulls tied together and fastened to the ankles of the dancers. There were at least four kinds of flutes. The *emini* flute was made from two pieces of soft sapling hollowed out and fastened together with wax and string. This flute was about 3 feet long with four finger holes and a separate mouthpiece. The *kunapiro* flute was made like the *emini* but was shorter and had a different sound. Both the *emini* and the *kunapiro* were sacred flutes of the shamans and were always kept in the sacred flute house connected to the *kuloiti* where they were played only at night so as to prevent women from seeing them. If a woman were to see one of these flutes, misfortune would befall her. When the sacred flutes were played there was dancing but no singing. The *tadiwot* was a bamboo flute made in five different lengths without finger holes and was not sacred. The *sakipiro* was made by fastening four short tubes of bamboo of different lengths together. It was played in pairs, one player answering the other. This flute was not sacred and could be accompanied by singing. In addition to the rattles and flutes, the Bacairi used highly decorated sticks or batons called *tadiepori* in some of their dances.

Besides the flutes and the dances performed to their tunes, the Bacairi had songs and their corresponding dances which were not always accompanied by flute music; for instance, the *orilo* was a song and a dance performed with the decorated batons which could be performed at any time; the *palowadio*, another general song and dance which also could be performed at any time; the *pewaiadri*, the corn song and dance in which neither the flutes nor batons were used; the *mai-idowadri*, performed during the house building ceremony without batons or flutes; and the *poiwadio*, sung and danced during the boys' ear piercing ceremony.

One of the most important ceremonial events of the year was the annual corn dance (*sepiatadowadi*), which was performed when the corn ripened in the fields. The man who had the largest corn crop was the organizer of the ceremony. In order to have enough corn, the Bacairi usually planted special fields, the yields of which were used on this occasion. On the day before the corn gathering all the men went on a big hunt in order to have large quantities of meat ready for the feast. Early in the morning of the following day everyone went out to the fields to